

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATE AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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THE GOSPEL WITNESS!

And "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, then, shall the end come."

Having briefly told what the gospel is; let us next consider what use is to be made of it. It is to be *preached* in all the world. Consequently preachers must be called and appointed to do the work of preaching. These are explicitly named in the Scriptures. First apostles; secondarily, prophets, evangelists, &c. No man can preach except he is sent by God. He must be called of God, as was Aaron. He must also be endued with the gift of the Holy Ghost, by laying on hands. For, without the gift of the Holy Ghost, no man can say that Christ was sent from heaven. No man was ever authorised of God to preach the gospel who did not believe in immediate revelation, and miracles, and the ministry of angels, in his own day and age. It is wholly and purely an invention of men, to commission any man or set of men to preach the gospel, who do not believe in these things in their own day, and who are not themselves, more or less, the partakers of supernatural powers through faith. None but men of the greatest arrogance or grossest delusion ever entered the ministry with any other belief. An awful curse is pronounced upon any man or angel who enters the ministry, without a full and cordial belief in immediate revelation, and miracles, and the ministry of angels, in his own day and age. A man that has any other belief, has not the doctrine of God, and is a stranger to God, and the wrath of God abideth on him. No example can be found throughout the whole bible, where an approved minister of God, ever had any opposite belief. Any other ministry is an organized rebellion against the order and government of heaven, and will speedily be overthrown by the power of God. When men enter the true church, they form an intimate connexion with the general assembly of Saints in heaven and upon earth, and also with angels, and with Christ the mediator, and God the judge of all. And all the powers of this vast and august assembly are available through faith in their time and order. Being qualified, the preachers are to go forth and proclaim the good news of immediate revelation, miracles, and the ministry of angels, &c., as aforetime, calling on all men as a consequence to repent and be baptized for remission of sins, in order that they may receive the promised gift of the Holy Ghost, and partake of the word of God for themselves, and the powers of the world to come. The burden of the last angelic message to the nations of the last days, being "to fear God and give glory to him for the hour of his judgment is come." THIS GOSPEL which is the power of God unto salvation to them that believe, is also the power of God and wrath of God to the destruction of them that believe not. It is a savour of life or of death. It is good news to the upright, and matter of wailing and misery to the incorrigibly wicked. It must be preached in all the world, for a witness to all

nations. The world is now put on trial, in all its parts, as fast as the gospel can be preached to it. The witnesses are the gospel. The decision of the Judge will be according to the testimony of the gospel. The preachers are to notify the world of this truth, viz., that they will be judged according to this gospel of immediate revelation, miracles, and the ministry of Angels, &c., in their own day and age. There are three things that all men are to subscribe to, in order to obey the gospel. Without these three things in their favor, they will be condemned to wrath and banishment from the presence of God. The spirit—the water, and the blood, must witness in their favor, or there is no salvation. The blood of Christ, is the basis of the everlasting covenant, without which, neither the water nor spirit would ever have been offered to mankind for their salvation. This is the groundwork and platform of salvation. He that counteth the blood of the covenant an unholy thing, will receive no benefit from the water or the spirit, but is a fit subject for the burning. If any man refuse the water in baptism, he never can put on Christ, nor wash away his sins. Neither can he be partaker of the Holy Ghost, which is the light and power of God to the soul. Many devout persons have been damned for rejecting water baptism; because, the mouth of the Lord has said, "That except a man be born of the water, he cannot enter the kingdom of God." The Lord will not lie. The want of a small key, often fills the minds of rogues and thieves with chagrin and anger sufficient to break locks and doors, if it were in their power. But all in vain. Jesus came by water, and if men cannot come in like manner as he did, they cannot come at all. They might as well face a phalanx of fifty-six pounders for countless ages in succession, as to think of entering the kingdom in any other way, than by water. See how restless pride rages in the bosoms of fools that will not submit to the righteousness of God, and be born of the water! The next thing that all men must have in their favour, is the spirit of God. The Holy Ghost. Without this, you are none of Christ's. If the reader has got any Holy Ghost without being first born of the water, or if he has got a Holy Ghost that is not supernatural, and that does not derive intelligence from Christ in visions, dreams, and prophesyings, or in wisdom and power that is more than human, or that does not teach him things to come, and even the deep things of God—if he has got any other Holy Ghost, he had better give it up forthwith. Because, it is no less than a lying spirit that will deceive him, and lead him down to hell, even, as an ox to the slaughter. Beware of it! Say nothing about Cornelius's receiving the Holy Ghost so wonderfully, together with the special ministry of an angel, unless you have received the same. If you have been born of the water and the spirit, then the spirit of God will bear witness in such a manner, that you will have no doubt of your adoption. The kingdom into which you are now born, and of which you are a legal member and fellow citizen, has certain marks or "signs" that are so palpable and easily known, that you might as well doubt the existence of the Sun and Moon, as to doubt the marks of the kingdom of which you are a member. God has said that certain signs shall follow them that believe, &c. Where these signs do not follow, there, you may know assuredly that the kingdom of God does not exist. If these miraculous signs are not to be found on the earth; then, the kingdom of God is not to be found on the earth.

But these miraculous signs are now to be found on the earth. But says the reader, show them to me, and I will believe and acknowledge that the kingdom is set up. I say then in reply; obey the gospel, and you shall both see, and hear, and know for yourself that the kingdom of God is in your midst, in very deed, in signs, wonders, and mighty deeds that cannot be denied. But says the reader, I cannot get faith to obey Smith's gospel lest I should be deceived, and become an object of pity and ridicule to all respectable people.

Hearken! incline your ear, and listen a moment! Smith's gospel is nothing more or less than Paul's gospel. They are both a part of that everlasting gospel, that will be in use throughout all worlds. The common basis of both these systems, is, immediate revelation, which will be needed while human beings are at all destitute of the attributes which clothe the all-wise God. Now, if you cannot get faith to obey this gospel without first seeing some palpable miracle, then, you are an unjust and wicked person. For it is written, that the "just shall live by faith." Wicked and adulterous men have always asked for a "sign." "Let us have sight of one

miracle," say they. The very demand of a miracle is the grossest insult to God. It questions the veracity of Jehovah with a bold and impudent front. God says, that miraculous signs "*shall follow them that believe*". But the vile hypocrite and shameless rebel dispute his word, and say; prove it! Oh, horrible! "He that believeth not, shall be damned". Hear it; Oh, hear it! Faith comes by hearing, not by seeing. Here is the struggle. On the issue of your faith, comes life or death. Faith gives you the victory, on the banner of which is perched the sparkling crown of eternal life. But vile unbelief, is followed with shame and everlasting contempt. Now, if you resist this plan of salvation by faith in the supernatural power of God in your own day and age, you resist the Holy Ghost also, in so doing. Because, the Holy Ghost is the great witness that always attends the true gospel, convincing of sin, of righteousness, and judgment. This witness, though unobserved, is true and faithful, and makes honest men believe; and wicked men, tremble with fear and rage. This is the standing witness on earth, and recorder in heaven.

It is utterly impossible for an honest man carefully to hear this gospel preached by a servant of God, without having good evidence that it is in very deed, the true gospel of Christ. The Holy Ghost never neglects exerting his convincing power upon the minds of diligent, honest, hearers. All nations must have the testimony of the gospel before the end will come. Great changes and revolutions may be anticipated before all nations can be expected to have a satisfactory offer of the gospel.

When thrones have been sufficiently cast down, and all other stumbling blocks removed that have hindered the gospel from being preached in all the world, then the gospel will speedily be preached to all nations, after which the end will come. The end will come! Awful period! a time of trouble such as never was known before, or ever shall be again upon the earth. When the righteous have been abstracted from the nations of the earth and gathered to Zion, all impediments to crime and error will cease to exist. The sluice-ways of corruption and violence will be thrown open, and the infuriated passions of all flesh will rage in terror and wild consternation. The catastrophe of earth's rebellion against God and prophets will be consummated in a manner never to be forgotten, worlds without end. The tragic scene of nation rising against nation, and kingdom against kingdom, and cities against cities, and towns against towns, and man against his fellow man, and woman against her sex, and child against child, will be a spectacle of penal terror and discipline not equalled by the universal deluge. The concomitants of plague, fire, and famine, with the bellowing roar and blaze of falling planets, so often foretold and as often forgotten, will finish the victory of the prince of life, amidst the flourish of trumpets and the loud shoutings of the just, and frightful wailings of the lost.

CONFERENCE MINUTES.

BELFAST.

This conference was held according to previous announcement, at Belfast, on the 20th of February, commencing at 12 o'clock. The meeting was opened by Elder Reid—the hymn on the 297th page was sung, after which Elder Reid engaged in prayer. It was then proposed, seconded, and carried, that Elder Reid preside over this conference, and Elder Jaques act as clerk. After a few remarks from Elders Reid, Biggie, and Jaques, showing the nature of a conference, for what it was held, and the duty devolving upon the officers of this church, that they use the knowledge and power bestowed upon them in all humility, as servants of God. That the principle be kept in view, that our business be to save men, and not to destroy them. Recommending and urging, that the members, as well as the officers, should cultivate, and shew forth the healing principles of charity and kindness; the representation of the branches was called for, which was as follows:—

BRANCH.	REPRESENTED BY	ELD.	PR.	TRA.	DEA.	MEM.	BAP.	C. OFF
Belfast	Elder Reid	1	3	1	0	11	3	0
Hyde Park	Elder Biggie	1	2	0	0	10	0	0
Total.....		2	5	1	0	21	3	0

The branches were represented as being for the most part in good standing. The people in Belfast seem very careless and indifferent. At Hyde Park, a spirit of inquiry seems in some measure to have been aroused.

The number of officers present were as follows: 3 elders, 5 priests, and 1 teacher.

During the conference, the following propositions were put, seconded, and carried unanimously:

That a conference be held at Belfast every three months, as in the churches in England; and that the next be held on the second Sunday in May. That the ordinance of the Lord's supper be administered in the Hyde Park branch every Sunday afternoon, at half-past two o'clock.

That a church record be kept in each branch, from this time forward.

That Samuel Reid be agent for the MILLENNIAL STARS.

That we uphold and sustain Elder Orson Spencer, as the president of the Church of Jesus Christ, of Latter-day Saints, in Europe.

That we uphold and sustain Elder Reid as president of this conference.

Elder Jaques then made a few remarks upon the privileges of the Saints.

The ordinance of the Lord's Supper was then administered, after which, several of the Saints arose, and bore strong testimony to the truth, and of their willingness to continue obedient.

The meeting then adjourned until 7 o'clock; when the Saints having assembled, Elder Jaques addressed them on the principles of truth generally; why we were sent into this world; of the provision made by our heavenly father, for our justification before him, and for our restoration to the blessing of his society, that this dispensation, the dispensation of the fullness of times, is the greatest of all dispensations, because, it has to do with all dispensations that have preceded it. It has to rectify and put in order every thing that is in disorder, it has to unite and bind together by the proper links, all the works of God, relative to the salvation and exaltation of the human race. Hence, then, we may expect, as it is written, that every secret thing shall be revealed, and that things which have been hid from before the foundation of the world, shall be revealed in their proper order, as it shall seem wisdom in God. This then, being the fact, think we, that these things can be attended to in the midst of Babylon, where the poor Saints are scattered and oppressed by the haughty self-righteous Gentile? Most certainly they cannot. Hence, then, we perceive the necessity, the absolute necessity of the Saints of God leaving their homes, and removing to a place where they can attend to these things in peace, according to the will of God, that they may receive of the knowledge of God, and be set and sealed all in their proper place and order, in his kingdom.

The meeting then being brought to a close, the Saints separated in peace and union.

ELDER REID, President.
J. JACQUES, Clerk.

CLITHEROF.

This conference was held on Sunday, March 12, in the Temperance Hotel. The morning service commenced, as usual, by singing and prayer. After opening the meeting, Elder Battersby moved, that we receive the appointment of Elder John Cottam to the presidency of this conference. Seconded and carried unanimously.

The representation was then called for by the president, and given in as follows:

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	RM.	REG.	C. OFF.	DEAD.	ENG.	SCAT.
Clitheroe	47	4	2	4	2	1	1	2	0	0	0	0
Blackburn	86	4	4	2	2	9	2	0	0	1	0	2
Burnley	65	3	4	3	1	1	0	1	1	2	2	0
Accrington	37	3	6	1	0	2	0	0	0	0	0	0
Ribchester	19	1	2	2	0	0	0	0	0	0	0	0
Waddington	26	2	1	1	1	0	1	1	0	0	0	0
Barley	8	0	1	1	0	0	1	0	0	0	0	0
Settle	12	1	1	1	0	0	0	0	0	0	0	0
Waddington	47	1	4	3	0	2	3	0	0	0	1	2
Total	347	19	25	18	6	15	8	4	1	3	3	4

All represented in good standing, except Settle branch, which was represented by letter, and nothing said respecting its condition or prospects. The representation being taken, president Cottam rose and spoke of the necessity for union and diligence, in order that the welfare of the work might be promoted, and the honest in heart be gathered into the kingdom of God.

Officers present—9 elders, 7 priests, 10 teachers, 6 deacons.

The alterations necessary in the priesthood were next called for.

Moved, that Brothers William Douglas and William Barton be ordained to the office of priest, and Brother Hartley Stansfield to the office of deacon, for Clitheroe branch. Seconded and carried.

For Waddington branch—moved and seconded, that Brother Edmund Pilling be ordained to the office of priest, and William Sudall to the office of teacher. Carried unanimously.

For Burnley branch—moved and seconded, that Brothers Thos. Myers, William Hyde, and Henry Southworth be ordained to the office of priest, Brother Edmund Haworth to the office of teacher, and Brother Henry Pilkington to the office of deacon. Carried unanimously.

Moved, by Elder William Wolstenholme, that the following general acknowledgment be made of the important services rendered to this conference by the zealous and faithful labours of Elder Andrew Cahoon, during the time that he has presided over this conference; having by his meekness, diligence, forbearance, and untiring zeal for the onward progress of the great and consummating work of the last days, secured the affection and esteem of the Saints in this conference, which has been greatly benefitted by his labours, his aim ever being to instil the unchangeable and simple truths of heaven in the most simple, winning, and affectionate manner.

"And we sincerely regret his being called from our midst so soon; and in gratitude feel bound to pray for his prosperity, and exaltation in the kingdom of our God." Seconded and warmly responded to by several of the brethren, and carried unanimously.

The meeting then adjourned till two o'clock.

At two o'clock p.m. the meeting again convened, and was opened by singing and prayer. Some excellent remarks were made upon the importance of the Sacrament, when the ordinance was administered, followed by some rich observations by the president, on the great utility of attending to all the ordinances and institutions of heaven, in order to secure an inheritance therein.

The brethren nominated were then ordained to their respective callings, under the hands of Elders Cottam, Wolstenholme, and Battersby, and two children blessed.

Moved by Elder Cottam, and seconded by Elder Wolstenholme, that we sustain the quorum of Twelve Apostles, with Brigham Young at their head, as the head of the whole church. Carried unanimously.

Moved, seconded, and carried unanimously, that we sustain Orson Spencer as president of the British isles.

In the evening a numerous audience was addressed by Elders Wolstenholme and Cottam, upon the first principles of the gospel, and signs of the times. The spirit of union and love prevailed throughout the proceedings of the day; but it was a great disappointment to us all, that Elder Orson Spencer was not present.

JOHN COTTAM, President.

WILLIAM WOLSTENHOLME, Clerk.

LIVERPOOL.

This conference commenced March 26th, in the usual way. After singing and prayer, it was proposed and seconded, that Elder Simeon Carter preside, and that J. S. Cantwell act as clerk. Both propositions being carried, the representations were called for.

CONFERENCE MINUTES.

BRANCH.	MEM.	H. P.	ELD.	PRS.	TKA.	DEA.	BAP.	EMIG.	DIED	REC.
Liverpool	464	1	31	34	9	5	16	2	7	11
North Wales	128	0	5	5	6	2	5	0	1	0
Newton	56	0	4	4	1	1	16	0	0	0
Frescott, &c.....	36	0	2	3	2	2	4	0	0	0
Warrington	19	0	2	2	1	1	2	0	0	1
Birkenhead	34	0	2	1	2	0	0	0	0	0
Total	737	1	46	49	21	11	43	2	8	12

The President then stood up, and said he had a little business to bring before the meeting, relative to Elder James Marsden, who had been called upon to go out into the vineyard to labour. President Orson Spencer had appointed him to the Bradford conference, and, as he was about to leave Liverpool, he, (Simeon Carter) had written a recommendatory letter, showing the esteem and confidence we had in him, as a worthy labourer, and faithful and diligent in the cause of Zion's King, while president of the Liverpool branch. He then read the letter, and moved that it be accepted by the conference and branch. This motion was carried unanimously.

Elder Marsden replied in a feeling manner; and said it was a source of great satisfaction and joy to know that his labours were esteemed, and also said, he rejoiced in the further opportunity of warning this generation, *and clearing the way for his escape to Zion*. The President then proposed that Elder James M'Guffie preside over the branch,—carried.

Proposed, that as Elder John Parry has removed from Birkenhead, that Elder John Gibbons be re-instated as presiding Elder of that branch.

The following were then proposed to various offices, viz: Hugh M'Lean; John Holt; Henry Isherwood, (Deacon); Robert Craven; John Guinness; and Richard Fairbrother, (Deacon); to be ordained Priests.

That William Graham; Joseph Guy; and Francis Thornton, be ordained Teachers; and Thomas Price, and John Quilliam be ordained Deacons.

It was then proposed that John Taylor and Samuel Blackburn of the Newton branch, be ordained Priests.

The President made a few remarks on the nature of the various offices of the priesthood, and said: it was of the greatest importance to have a correct knowledge of the principles of truth, as taught in the Bible, Book of Mormon, Doctrine and Covenants, &c., to get knowledge in every lawful way that was commanded by the Lord, in the revelation; and to make the books their study always, so that their minds might be filled with light and knowledge from the true source. He alluded to a priest, who had declared, that he had authority to lay on hands for the gift of the Holy Ghost. This man had not got the spirit of truth, or he would not have said so. He said, a man cannot altogether preach from revelation, he must make himself acquainted by the written word, and have help from every source, or why write instruction at all.

President Spencer said the time had come for out-door preaching, by doing so, God would bless us, as the law of God would be (and now is) written on the heart of man, even his people. The king's of the earth were flying. What for! Because, the people had not confidence in them. They were afraid to suffer, because they had not power to endure it. The Saints of God will not want to escape suffering, but rather to endure it, and have power to endure it, and rejoice in it, as tribulation worketh patience, &c.

Afternoon service commenced at half-past two. After the sacrament was administered, the brethren proposed, were ordained under the hands of Elders Carter and Marsden. Elder M'Guffie made a few remarks, wishing he was in the position of those who had emigrated. Some of whom were out in the field, reaping a rich harvest of souls, while he was here, wasting his time in seeking the mammon of unrighteousness. He made a few remarks on his accession to the presidency of the branch, and intention of faithfulness while he remained in this country, and sat down. Conference closed at four o'clock.

SIMEON CARTER, President.

J. S. CANTWELL, Clerk.

QUESTIONS AND ANSWERS FOR THE CHILDREN OF THE LATTER-DAY SAINTS' SCHOOL.

QUES. What Sunday school do you attend?—**Ans.** The Latter-day Saints'.

Why are they called Saints?—It is the name by which the people of God were known in all ages of the world (meaning all the holy persons).

Is the name of Saints mentioned in the Bible?—Yes, above ninety times.

Can you refer me to any place in Scripture where the name of Saint is mentioned?—Enoch, the seventh from Adam, prophesied that Jesus should come with ten thousand of his Saints; also, Jude, v. 14; Daniel, c. 33, v. 3; Psalm 50, v. 5; Daniel, c. 7, v. 21, 22, 27; Revelation, c. 5, v. 8.

Why are they called Latter-day Saints?—Because these are the latter days.

When was the church of Jesus Christ formed, or organized?—On the sixth day of April, 1830.

Who was the first elder?—Joseph Smith.

Who was Joseph Smith?—A man called of God to be a prophet.

How did God call him?—By present revelation, and the ministration of a holy angel.

What is a prophet?—A man whom God sends to do his work on the earth.

You said Joseph Smith was called by present revelation?—Yes.

What do you mean by revelation?—It means the communication of God's will to man.

How does God do this?—Sometimes in an audible voice; like as God spoke to Adam, Abraham, Moses, Elijah, and many others.

Is there no other way?—Yes, by the ministration of angels; namely, to Lot, to Mary and Elizabeth, and also to Peter, Paul, and John.

Do you read of any other means of communication?—Yes, Job tells us that God speaks to man in dreams and visions of the night. See c. 33, v. 14, 16.

Can you refer me to any one to whom God spoke in this manner?—To Joseph in Canaan, to Jacob his father, to Daniel, and Joseph the father of Jesus, Peter and John the revelator; we likewise read of the Urim and Thummim.

Where was the church of Latter-day Saints first organized?—In North America.

What is a church?—The church of Jesus Christ is the kingdom of God.

What does it require to constitute a kingdom?—Four things: 1st, a king; 2nd, a code of laws; 3rd, officers, or men having authority to execute the laws; 4th, subjects or citizens to be governed by those laws.

Who is the king?—Jesus Christ.

What are the laws?—The revelations given by God to man, from time to time.

Who are the officers?—Apostles, prophets, pastors, teachers, and evangelists. See Eph., c. 4, v. 11; Cor., c. 12, v. 28.

Who are the subjects of this kingdom?—All who obey the gospel.

What is the gospel?—That message God sends to any nation or people.

Is not the gospel sometimes called glad tidings?—Yes, because it is the power of God unto salvation.

What is required of them who wish to become subjects of this kingdom?—To believe in Jesus Christ, to repent and forsake their sins, and be baptized by immersion for the remission of their sins, and receive the Holy Ghost by the laying on of hands, to receive the Sacrament, to believe in the resurrection of the dead, and eternal judgment.

How do you prove that these are the requirements of the gospel?—From the fact that these were the doctrines that Jesus taught, and his apostles preached.

Is there any other proof?—Yes, it has been revealed from heaven in these last days, as the plan of salvation.

How do you prove that Jesus and his apostles taught and preached those principles?—I prove it from the Bible.

Can you refer me to any Scripture to prove this?—The following passages prove that all men must believe in Jesus Christ: John, c. 3, v. 18, 23, 36; and I find the following prove that all men must repent: Luke, c. 13, v. 3; c. 26, v. 47; Acts, c. 17, v. 30; Acts, c. 11, v. 38; and baptism, spoken of about forty-eight

times—I will refer you to a few: Matt., c. 3, v. 13, 17; Matt., c. 28, v. 18, 19; Luke, c. 3, v. 21, 22; Mark, c. 16, v. 15; John, c. 3, v. 5.

Can you prove that baptism is for the remission of sins?—Yes; Mark, c. 1, v. 3; Acts, c. 11, v. 37, 40; Acts, c. 22, v. 16.

Prove to me that baptism is by immersion.—Rom., c. 6, v. 4; Col. c. 2, v. 11; Matt., c. 3, v. 13, 17; John, c. 3, v. 5.

How do you prove that the laying on of hands was for the gift of the Holy Ghost?—From Acts, c. 8, v. 17; Acts, c. 19, v. 1, 6; Heb., c. 6, v. 2; Daniel, c. 34, v. 9.

What is to follow the laying on of hands?—The gifts of the spirit, as we read of them in Mark, c. 16, v. 17, 18; Acts, c. 19, v. 1, 6; Rom., c. 12, v. 6, 8; Cor., c. 12, 13, 14.

How are the sick healed?—By the laying on of hands, and anointing of oil.

Can you prove this?—Yes, Mark, c. 6, v. 13; Mark, c. 16, v. 18; James, c. 5, v. 30.

Who are to do these things?—Those who have authority from God, being called by revelation.

Dear Brother Spencer,—The above questions and answers were written as an assistant to those parents and teachers who wish to instil into the minds of the children under their care the first principles of the gospel of Jesus. Many of the Saints who read this, expressed a wish that it might be printed, if you thought well; and, should this be worthy of your notice, a second and third part is in contemplation. I was in hopes that some more able person would have taken this in hand, as I have seen the want of something of the kind for some time past; the question being often put—what books can I give my children? how am I to teach them? Should you deem it worthy of a place in the STAR, and it can in any way add to the glory of God, and the Redeemer's cause, my object will be accomplished.

I am your brother in the gospel,

THOMAS SMITH.

The Latter-day Saints' Millennial Star.

JUNE 15, 1848.

By the letter of Elder Wilford Woodruff in the present STAR, we get the cheering intelligence of the prosperity of the Saints in the valley of the Salt Lake. The wonders wrought by the pioneers, and the first company of three thousand, in the valley of the mountains, during the first six months of the infant colony, will be hallowed in the memory of unborn millions, in all ages to come, in songs and festivals. The powers of heaven have manifestly nerved the hands and cheered the hearts of those invincible pilgrims beyond any parallel in former times. Robbed and peeled by a cruel christian nation, whose tongues are honeyed with the psalmody of praise to God, while, at the same time, their hands are stained with the blood of the innocent: these lofty minded pilgrims remain undaunted and unforsaken. God is with them, and the rough places are made smooth, in order to prepare a high-way for the ransomed to pass. The barren field becomes fruitful, and a city of a thousand houses springs into being with astonishing celerity. Ever blessed be the memory of those whose patient toils and prayers have consecrated a resting place for the righteous; where the persecuted sons and daughters of God can abide in peace. All hail to the great day of Zion's deliverance, and the bright dawning of the millennial sun! The more God's people are called to pass through sufferings, so much more they increase in knowledge, courage, and power. The sun of glory beams more vertically upon their heads, and the powers of the world to come, are not ashamed to converse with them, and become their faithful allies.

The first company of Saints emigrating in Feb. last, had arrived in St. Louis on the first of May, in prosperous circumstances.

It is now pretty clearly ascertained that the soil of the Salt Lake Valley is very fertile, and easily supplied with water. The springs are very valuable. And building materials, of considerable variety and abundance, must be obtainable with the greatest facility, in order to enable the first emigrants to put up such a large number of buildings in so short a time. The quantity of ground cultivated and grain sown in so short a time, is not only surprising, but is also a pleasing earnest of the safety of tolerating a very large and rapid emigration. The verdure and abundance of grass growing in the middle of winter, is satisfactory evidence of the mildness of the winter climate. The length and severity of the winters is a great drawback upon many other countries in the same latitude. If flocks and herds can be supported throughout the year without grain or fodder cured for their use, it will be a great saving of expense and labour, which is a very desirable item to an infant colony. The spirit and power of God appears to rest mightily upon the Saints in Zion, and their hearts are greatly enlarged to diffuse abroad among the nations of the earth the knowledge of the great salvation. May the life and power of Zion's God spread speedily among all nations and kindreds. Truly it is a time of turning and overturning among the kingdoms of this world; and the coming of the Lord draweth nigh in very deed.

A BROTHER from L——— Conference puts several questions to us concerning the case of a person who has been baptized three times. The substance of his enquiries may be resolved as follows:—Can a person in any possible case whatever be restored to the church by baptism, under the rule laid down by Elder Orson Hyde, who has been cut off from the church three times?

To which we reply. A person that has been cut off from the church always has the right of appeal, and of a rehearing. If it can be made to appear that he has been cut off without adequate cause, he can be reinstated without baptism by rescinding the vote that cut him off.

But if it appears that he has been cut off justly three times, he cannot be restored under the rule alluded to, save it is by an appeal to the council in Zion, which has all power in such matters.

LETTERS TO THE EDITOR.

Winter Quarters, Omaha Nation, April 24, 1848.

Dear Brother Orson Spencer,—While impressed with a deep sense of a duty I owe you as a brother, a friend, and fellow workman in the great cause of God, I seat myself to acknowledge the reception of your kind letter to me, under date of Jan. 18, 1848; and while I view letter writing as one of the choicest blessings of God to man, I feel thankful that I can exchange thoughts and words with my dear friends from whom I am separated by seas, tide, and distance; yet it is almost painful to reflect, that while I have a desire to converse freely with Brother Spencer, Brother Jones, and thousands of good Saints that surround you, and unbosom my feelings unto you upon a variety of subjects, that I am confined, as it were, to the narrow limits of a sheet of paper; but as I cannot at present speak face to face with you, I will content myself, as well as I can, by saying a few words with my pen. Men of God, who possess the spirit and power of the Holy Ghost, can form a good idea what element they are moving in—what spirits surround them; and they have only to behold a man's face, feel of his spirit, read the productions of his pen, in order to know what port his ship is bound for. And I can say of a truth, with every feeling and sentiment of my heart, that whenever I have read, or heard read, any of the letters or productions of Brother Spencer's pen, either addressed to

myself, President Young, or any of the Twelve, or his own family, or published in the STAR, I felt perfectly satisfied that they were dictated by the spirit and power of God, and spoke in language, not to be misunderstood, that all was right at headquarters in Liverpool, and that the Lord was guiding Bro Spencer; and the same spirit was manifest in the writings of our worthy Bro. Dan Jones, of Wales, and the Bros. Richards, and, I may say, the elders in general throughout your field of labours. You may rest assured that these things have caused much joy in our hearts, and when I express my feelings upon this subject, I believe I speak the sentiments of all the presidency in this land. Yes, Brother Spencer, we know the Lord is with you, and with your fellow-labourers in that land, and you have done a great and glorious work, and brought much good to pass; and for all these things you will have your reward. We have felt a deep interest in your field of labour, and the labour and field of Captain Dan Jones. I rejoice much in the progress he has made in Wales, and in the fruit of the labours of all the faithful elders throughout the British dominions. And I feel to say to Brother Spencer, Brother Jones, and all the faithful labourers in the vineyard with you, be not weary in well-doing, for if you continue faithful in your tribulations and sacrifices, the day will come, and perhaps it may not be far distant, when you will rejoice before God and all the holy ones; because of the missions you are now filling, the labours you are performing among the nations of the earth; you will be satisfied with the goodness of the Lord, and your reward in the hour of the holy resurrection. And when the Lord cometh, bringing his reward with him, yea, it will be a source of consolation to you through all eternity, to know that you have been a messenger of salvation to many, that your garments are clear of the blood of the generation in which you live, that you have stood with your garments unspotted—that your tabernacle has not been defiled—that no man has taken your crown—that you have kept the celestial law, and, in fine, that you have filled the measure of your creation. You will have the blessings of the Lord with you, and the prayers of the Saints in your behalf. I have watched with deep interest the progress of the work throughout England, Scotland, and Wales. President Young received your letter under date of March. We also received an account of the French revolution and the signs of the times throughout Europe, which was read with interest. As concerning matters with us, I will begin with the time we last parted in winter quarters, you knew my situation then. But I was greatly blessed of the Lord, for in 20 days from the time I received my serious injury, I again commenced work of the hardest kind in building and preparing for winter. I continued to labour hard with my hands until the departure of the pioneers camp, in the following spring, without feeling any serious effects from my hurt. I performed my journey with the tents and camp of the pioneers' over two thousand miles, making the road entirely new over five hundred miles, and performed much hard labour in the valley, and this all accomplished in less than seven months time. And it was clearly visible to every discerning mind that the Lord was with us, for though many of the pioneers were sick when we left winter quarters, yet with all our sickness and exposures of such a journey, buffalo, stampeds, grisely bear frights, Indian attacks, not a soul was lost, but all returned safe to our homes; and, what was more remarkable still, we used ox, mule, and horse teams through the whole journey, and not a hoof lost, of any beast belonging to the pioneer camp of Israel, except in two or three instances horses were shot accidentally, or killed by not hearkening to counsel. But an account of our journey, and a description of the valley, have already been sent you, and I need not repeat it here. The spirit and power of God was with us on that journey—was with us in that valley, and has been with us since we returned home. We also found, on our return, that the Lord had blessed the Saints at winter quarters, and the region round about, in our absence. The earth had brought forth in its strength, and the labourer had been well rewarded. Winter quarters, on our return, presented one of the most novel scenes I ever beheld. While standing upon the ridge west of the city, it appeared almost a dense mass of corn stacks, hay stacks, covered waggons, and log cabins; and, apparently, a spark of fire in the combustibles, would soon present to the eye, as did Moscow, a sea of fire. But notwithstanding our exposure, we have thus far been delivered from the ravages of that element.

Three messengers arrived a few days since from the city of the Great Salt Lake. They left the middle of January; came through the mountains in the dead of winter. They brought many letters with them, all bringing the most cheering news of matters in that place. Population 3000; sickness and death seldom known. Letters stated *one* death during the winter. The coldest day known, the 1st Nov.; very little snow. Winter supposed to have broke early in Jan. Valley green with grass four inches high, 15th Jan. Horses, mules, oxen, sheep, and all stock wintered well in the open valley. One flouring mill and three saw mills in operation, and plenty of the best quality of lime, and clay for the best quality of brick, tile, and for earthen crockery and queen's ware; good slate quarries and grindstones, salt and saltpetre. The brethren had built near 1000 dwellings, had sown about 1500 acres of wheat, expected to put in as much more, and 3 or 4000 acres of corn. Wheat looked well. No disturbance from the natives that surrounded them. We are now looking for other arrivals from there daily, who will start the last of February or first of March. It is a general time of health through the camps of Israel in winter quarters; but few deaths through the winter.

The first camp or company who go west this spring expect to start in a few days, in company with President B. Young, H. C. Kemball, W. Roberts, and others of the twelve. Winter quarters will be evacuated; all who remain settle in Potomatomy, co. Iowa. O. Hyde and G. A. Smith will preside there; O. Pratt in England; W. Woodruff, the Eastern States, Canadas, Nova Scotia, New Brunswick, and adjacent islands. We are expecting a boat daily, upon which O. Pratt is calculating to take passage for St. Louis, and continue his journey to Liverpool with as little delay as possible. I expect to start for Boston as soon as the first company leaves, and trust I shall be able to correspond with my friends in England from that point. We had quite an interesting conference, on the 6th instant, at the log tabernacle.

There are many things I would like to speak of that my limits will not allow at this time; however, I should do injustice to my own feelings, and neglect a duty towards you, should I close without touching upon one subject that deeply interests you, that is, your family. A remark in your letter to me, and more especially those made in the address to President Young concerning your children, planted in my mind a determination to visit them. Accordingly, last evening, Mrs. Woodruff and myself walked down to your house, and, to my surprise, instead of finding sister Spencer (with whom we had spent many precious moments in holy places) at the head of her family, I found she was sleeping in the dust, and your eldest daughter, who was only thirteen years of age when you left, stood in the place of a mother and counsellor to her five younger brothers and sisters. I enquired into all their circumstances and difficulties since you left, which they had been called to pass through; and while they related past events to me, and read their file of letters from their father, I was filled with sensations better imagined than described. When I considered what they had passed through,—their young and tender ages, the share they had taken in the sufferings of the Saints: I regarded them not only a company of young pilgrims, but a company of young martyrs; and although in childhood, their faith, patience, forbearance, and long-suffering, and wisdom in the midst of all their trials, was such as would have done honour to a Saint of thirty years in the strength and power of his days, or been a crown of glory upon the grey hairs of him of riper years. A parent may well consider such a family of children a blessing from God. I believe they have honoured you in your absence. You have given them the best of counsel; they have followed it. Ellen, said she had received a letter within a few days from you, and had answered it. Your children were all well yesterday. I enquired into their present circumstances. They said they had plenty of meat, and some veal, but had no flour. I told them to come to my house, and I would divide with them. The eldest son came down to day, and I gave him some flour and pork. I would have been glad to have divided with them a long time before, had I but known their circumstances. You may think it strange why I have not known; but our affairs for the last year or two have been like the rolling billows, and each sea has brought as much weight upon every faithful man's back as he was able to carry, unless he by chance might meet with a calm for a moment, and give him chance to look around to see if any

man had a heavier load than himself, and if so, to stretch out his hand and help to carry it. Ellen told me she expected the family would go on with the first company this season to the mountains.

I must close. Mrs. Woodruff, with myself, send our respects, love, and blessings, to brother and sister Spencer: and wish to be remembered to brother and sister Enion, brother and sister Hall, and all who enquire after us.

Yours in the bonds of the Priesthood,

WILFORD WOODRUFF.

Rhymney, May 15, 1848.

Dear Brother Spencer,—Five years last February I heard the servant of God preaching the Everlasting Gospel, to which he testified that signs should follow us (our family) if we would obey the Gospel of Christ; so accordingly we obeyed, and in about six weeks we received the gifts of the spirit,—such as speaking in tongues, interpretation of tongues, prophecy, healing the sick, &c., &c., we being the first in South Wales, who had not the testimony of others to rely on but the bare testimony of the servant of God (which was enough), so, in this way, we proved him to be telling us the truth, and which, of course, gave no room to doubt his future sayings. Some time after, he said we should be gathered together in Zion, which was confirmed afterwards by Brother Jones, Brother Taylor, and several others. Therefore, since it was through believing the servants of God that I came to know that this was the Church of Jesus Christ, on the same ground I know I shall be gathered to Zion, and my prayer is, that their words concerning my going to Zion, may soon be fulfilled. Amen, &c.

G. DAVIES,

Trowbridge, May 16, 1848.

Dear President Spencer,—Having a few moments to spare, I employ them in writing these few lines, hoping they will find you well, and also to inform you that the work of our God is spreading all around this (south) conference; indeed I have never travelled so much and preached so often with so much satisfaction since my arrival in England; and what is better, I have never felt in better spirits for the battle, either in-doors or out in the public Market-place.

Last Sunday, May 14, I held public baptism, about one mile out of the town of Westbury. I baptized six persons, five of whom were the first fruits of our labour. In that town we had near one thousand spectators, who paid the best of attention. At two o'clock, I had a public meeting in the Market-place, there being no room in the town to be had that was large enough. The people were extremely attentive, and Mormonism was running down their throats (for their mouths were open) like oil, when the Mayor being afraid if they let me alone, all men or nearly so, would believe the powerful truths advanced. They sent three officers to request me to remove, for the Market-place was private property. On my informing the people of the same, they were very much dissatisfied at the interruption, and publicly declared that it was done at the instigation of the church parson, whose shop was empty, and who was afraid the people would have the scales removed from their eyes, and be able to see things in their right light; so to satisfy them, I made an appointment for six o'clock in the evening, at a place called Chalford, about one mile from Westbury. Accordingly, they came to the tune of six hundred or more, and listened until I had quite exhausted my strength, and the great difficulty I met with was, the want of more faithful reapers and my inability to act as the *sectarians' God*, to be everywhere present at once. But I am content to act in my own sphere according to the wisdom given, and rejoice in beholding many sons and daughters added to the great family of Heaven, and my prayer to God is, that I may continue faithful, and all my brethren may feel just like me, until we have secured the grain from the coming storm. With sentiments of love and affection I remain your brother

JOHN HALLIDAY.

GLASGOW DESCRIBED BY A GERMAN TOURIST.

"Oh could we see ourselves as others see us."

The following description of Glasgow is translated as literally as possible from a recent number of the *Monatlicher* of the Universal Gazette of Augsburg, in which it forms a part of a tour to the Hebrides. It enables us to discover in what light we appear to an intelligent German, and in what colours he represents us to Europe at large, for the circulation of the Augsburg Gazette is not inferior to that of the London Times. He also expresses a desire for the most valuable kind of instruction:—

"Glasgow, says the tourist, is a large and remarkable city. It is the commercial capital of the north; has about 300,000 inhabitants, amongst whom are, at the side of the so called merchant princes, numerous destitute beings. Scarcely any where else is poverty found in such a striking contrast with superfluity and lavish expenditure. While the merchants have, besides their houses in the western part of the city, their country seats or castles on the highland hills, on the shores of the lakes, or on the majestic Clyde, the habitations of the poorer classes are over crowded; often the same room is inhabited by more than one family, separated by no other demarcation than a line of chalk marked on the ground. Splendid hospitals, houses for the poor, the sick, the insane, and the criminal, which might be called palaces, are very abundant, they seem to mock the real state of society, or at least to indicate that the evil lies deeper, and that a little rouge is no remedy against age and decrepitude. Churches, there are plenty; sects are numerous, and among the middle classes the one tries to outstrip the other; the people care for neither. Of 300,000 citizens only 60,000 have, according to recent statistics, seats in any churches. More than the third part of this immense population belong to no form of worship. In other manufacturing towns, such as Paisley, only one twentieth part is connected with any church. Not many years ago, Dr. Chalmers made an unsuccessful crusade with his church extension scheme against this spiritual destitution of the masses in this country. It has been proved that the building of churches advances as little the religious education of a people as that of asylum for the poor effects the extirpation of poverty. We repeat it again that the evil lies below the surface; it lies where the Scottish theologians do not seek it. They expect to achieve every thing with the grace of God only, and therefore they dissipate their talents, means and time, casting water into the sea. The people are so destitute that in their strife to satisfy the demands of their animal nature they have no time to think of any thing else. Whoever combats with the cravings of hunger is not to be easily comforted with the golden figs and the manna-preserved in sugar of the celestial Jerusalem. Poverty and vice are sisters; ignorance stands between them and extends the hand to both.

"The vice of intemperance is the national vice of the people of Great Britain, especially that of Scotland. The most cruel wants, the most unexampled privations, follow in its train. All family—all social ties it dissolves. Drunkenness makes a man unfit for labour; without labour, no bread, no clothing, no fire, no home for wife nor children. Hence the hordes of destitute—hence more than two-thirds of the insane and criminals. Thus vice gnaws like a cancer at the source of the physical and the moral health of the people of Scotland. In many families every penny which the man, the wife, or the boy can acquire goes straight to the public house. Hence (see the statistics of Dr. Macfarlane, the Rector of the University,) every fourth house is a public house—(spirit shop). The man has become a brute. In order to raise him out of this sphere of degradation, the first object must be to make the brute again into a man. What a great field for the English and Scottish missionary societies. Instead of running after the souls of Jews in Berlin, or those of heathens abroad, they should try to convert the heathens of their own land, and to keep those straight over whom they stumble in their own streets. Teach them sobriety, and, by degrees, all the rest will follow—labour, order, domestic peace, happiness, and blessing. I had made up my mind to leave

this string untouched on this occasion, but it is difficult as Juvenal says, *satirum non scribere*, namely, when you happen to pass through the streets of Glasgow. There are whole districts of the city where neither in summer nor in winter do you meet with shoes or stockings. Especially women and children are exposed to this partial nakedness; only men wear shoes. In the evening all are alike. Every moment you have to turn out of the way, if you would not be accosted by drunken girls under the very noses and lanterns of the policeman. As soon as the streets are lighted, all Glasgow seems to become a public-house, not to say worse. The pavement in Argyll-street, and all those which lead to it, are besieged by intoxicated vestal virgins, and whoever desires to escape from their touch and their whisky breath, must yield to them and the numerous policemen the pavement, and chose for himself the dirty middleway of the street. The immorality of the fallen female sex shews itself neither in London nor in Paris in a deeper degradation in more unfeminine manners and language, than in the pious cities of holy Scotland.

"On the morning of week days, all is activity and business: Glasgow is a bee-hive. On Sunday mornings, it is a convent. Every one you meet on the street goes to or comes from church—every face is lengthened from piety and holiness—every eye is bent in humility, and every hand carries a psalm or prayer-book. The tongue utters only holy things, and all speech is about churches and church controversies, ministers and their wives, missions and sustentation funds, and ever about these only in a whisper. On such days you are allowed to abuse only Papists, Unitarians, and all denominations but your own; above all, the man of sin—the common synonyme for the Pope. Nobody is allowed to laugh, not even children; sometimes, however, at the distance of every ten yards, the religious silence of the church-going multitude is interrupted by the jovialty of some poor erring soul, who, in his unconsciousness, takes the Sabbath morning for a Saturday evening. Often, also, the pious citizens stumble at the church-door, over drunken heathens, but the spiritual destitution is forgotten as soon as the citizens hear the man of the sanctuary speak of schemes for the conversion of the red Indians, the black Caffres, and the yellow New Zealanders.

"The thousands are at such hours in the church; the hundred thousands have not yet recovered from the effects of Saturday evening, or have recommenced its excesses. In the evening, matters are altogether changed. The pious are at home, some drinking gin or toddy, and others singing psalms, while the heathens crowd all the streets, and are as jolly as on week-days. Whoever sees Glasgow only on a Sunday morning, believes it to be inhabited by saints; whoever judges it from its appearance at night, must think it in possession of devils, and these of the worst kind, female devils, and intoxicated. Heaven in the morning, and hell at night: the one seems to do penance for the exaggeration of the other, that the world may keep its equilibrium. Thus is Glasgow, thus is Edinburgh, thus the whole of Scotland, nothing but a great misunderstanding between bigotry and unbelief, people and bourgeoisie, church and public-house.

"But let us quit the city of smoke and mud, and let us seek in the surrounding scenery of nature compensation for the offended senses of smell, of sight, and of hearing, and also for the revulsion caused by so much hypocrisy and fanaticism. There we find the full truth of the proverb, that Glasgow is the finest city in the world, measured by the facilities it affords to every one to get out of it! There are railroads in all directions, and the fares are scarcely the half of those in England. Steamers sail every moment, and these cost almost nothing at all. From Glasgow to the Isle of Bute (from 40 to 50 miles) you pay for cabin fare 1s. 6d.; for steerage, just as much as for a London omnibus. And what do you see for these six English pence? One of the finest countries of Europe, which now resembles the narrow shores of the Rhine, then the broader banks of the Danube, only grander and more majestic than both. At the one end of your journey is the Clyde in its infancy, a small mountain river, which restless industry alone could make navigable; at the other a large frith, miles in breadth, in the midst of which lie the Cumbræ Islands and Bute, like another Ischia Capri and Prorider, and above which tower to the clouds the rocky pillars of the majestic island of Arran."

VARIETIES.

"Why do you set your cup of coffee upon the chair, Mr. Jones?" "It is so very weak ma'm," replied Mr J. demurely, "I thought I would let it rest."

"Are you not afraid your wife will get married again when you die?" "I hope she may, as there will be one man in the world who will know how to pity me."

A MASTER.—A traveller coming up to an inn door, says, "Pray, friend, are you the master of this house?" "Yes, sir," answered Boniface, "My wife has been dead these three years."—*Theodore Hook*.

A LAST FOLLY.—A very volatile young lord, whose conquests in the female world were numberless, at last married. "Now, my lord," said the countess, "I hope you'll mend." "Madam," said he, "you may depend upon it, this is my last folly."

Stays were quite unknown in Russia until Peter the Great danced with some of the Hanoverian ladies on his journey to Pomerania. Quite astounded, the monarch exclaimed to his suite after the ball, "What confoundedly hard bones these German women have."

A Yankee in the West, says the *Sawville Gazette*, advertises that he will mend clocks, lecture on phrenology, preach at camp meetings, milk cows at the halves, keep bar, lecture on temperance, and go clammimg at low tide. He says, during his leisure, he will have no objection to weave, rock babbies to sleep, or edit a newspaper.

AN OLD STUDENT.—Soon after Louis XIV had collated the celebrated Bossuet to the bishopric of Meaux, he asked the citizens how they liked their new bishop. "Why, your majesty, we like him pretty well." "Pretty well! why, what fault have you to find with him?" "To tell your majesty the truth, we should have preferred having a bishop who had finished his education; for whenever we wait upon him, we are told that he is at his studies."

A BILL OF COSTS.—A worthy old gentleman in the country, having employed an attorney, of whom he had a pretty good opinion, to do some law business for him in London, was greatly surprised, on his coming to town and demanding his bill of law charges, to find that it amounted to at least three times the sum he expected. The honest attorney assured him that there was no article in his bill but what was fair and reasonable. "Nay," said the country gentleman, "there's one of them I am sure cannot be so, for you have set down three shillings and fourpence for going to Southwark, when none of my business lay that way; pray, what is the meaning of that, sir?" "Oh, sir," said he, "that was for fetching the china and turkey from the carrier's, that you sent me for a present out of the country."

BALANCING THE ACCOUNT.—The following is a western editor's thanksgiving sermon:—"Since last year at this time we have licked one nation and fed another, of about the same population. We have killed a few thousand Mexicans, and saved the lives of ten times as many Irishmen; so that there remains a handsome thanksgiving balance in our favour."

In Scotland, as a teacher of the "young idea" was employed the other day in his "delightful task" of teaching a sharp urchin to cypher on a slate, the precocious pupil put the following question to his instructor—"Whare dis a' the figures gang tae fin they're rubbit oot?"

Before thou doest any thing, or consentest unto any thing, that may affect thy condition or character for a long time to come, give thyself to sleep; peradventure the Lord will speak to thee in the slumbers of the night in vision or dream, or whisper instruction to thy ear in the hour of solitary musing, by his still small voice. Prov. xxxii.

Light, as it reaches us, consists of the three distinct colours, red, yellow, and blue; and each colour possesses a power peculiar to itself; the yellow conveys light, the red heat, and the blue chemical action. In the absence of the proofs which exist of the certainty of these facts, it would seem incredible that red, yellow, and blue should form a colourless mixture.